

domestic services into the dignity of a liturgy. It may be that these changes intensified the servility of the subject, and sapped still further the manhood and self-respect of the race. Let it not be forgotten, however, that the ceremonial of the modern courts of Europe may be traced directly back to the changes introduced by Diocletian, and also that the ceremonial, which the older school of Romans would have thought degrading and effeminate, was, perhaps, calculated to impress by its stateliness, beauty, and dignity the barbarous nations which were supplying the Roman armies with troops.

We will reserve to a later chapter some account of the remodelled administration, which Constantine for the most part accepted without demur. Here we may briefly mention the decentralisation which Diocletian carried out in the provinces. Lactantius\* says that \*\* he carved the provinces up into little fragments that he might fill the earth with terror/\* and suggests that he multiplied officials in order to wring more money out of his subjects. That is an enemy's perversion of a wise statesman's plan for securing efficiency by lessening the administrative areas, and bringing them within working limits. Diocletian split up the Empire into twelve great dioceses. Each diocese again was subdivided into provinces. There were fifty-seven of these when he came to the throne; when he quitted it there were ninety-six. The system had grave

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